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PEGUY AS POET
—Wallace Fowlie

THE

Commonweal

Crucial Question

HOW MANY DOCTORS?

by Lawrence Bloomgarden

From India

THREAT TO RELIGIOUS SCHOOLS

by K. K. Jacob

Thomas F. Curley John Cogley

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THIS WEEK

Week by Week 579

How Many Doctors?
by Lawrence Bloomgarden 583

Threat to Religious Schools
by K. K. Jacob 587

The Screen
by Philip T. Hartung 588

Of Note: Catholic Intellectualism
by Gustave Weigel 589

Communications 591

The Young Rebels
by John Cogley 593

Peguy As Poet
by Wallace Fowlie 594

Book Reviews 595

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Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
RICHARD HORCHLER

Contributing Editors
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
RICHARD HAYES

JOHN BRUBAKER: *Advertising Manager*

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

week by week

LATIN AMERICA IN TRANSITION

MANY IN THE United States seem quite unaware of the big changes that have been taking place throughout Latin America. Ever since the war ended, and the danger of enemy bases in this hemisphere subsided, our interest in these neighbors has been greatly on the wane. The more vital task of defending Europe (and later South Korea) has come first. Political leaders in the Americas have understood this, but for several years have felt it high time for the United States to repair its comparative neglect. Today, as was recently manifested at the Inter-American Conference held at Buenos Aires, this feeling is stronger than ever. It appears to be intensified by a widespread demand among peasants and workers for considerably higher standards of living—for the education, housing, cars, electrical appliances and other goods and services enjoyed by the families of many workers here in the United States. The picture they get of life in this country from movies, books and magazines is unquestionably exaggerated, but the actual disparity between standards in North and Latin America is extreme.

There is every reason to believe that the peoples of the other Americas are looking anew to the United States for aid in realizing their growing aspirations. One thing they most seek is a manifestation of some real concern on our part. An increase of cultural interchanges would serve as one indication of our interest in their traditions and potentialities. (It would certainly be useful to us to find out why they handle racial matters so much better than we have so far.) There is also a lot more that could be accomplished through various professional groups. The labor movement in Latin America still finds itself at a rather elementary stage of development; its leaders would greatly benefit from knowledge of the mistakes and achievements registered by the C.I.O.-A.F.L. and its constituent unions. Private and professional agencies could do more than they have to advance Latin-American development.

ON THE GOVERNMENT and business levels the problem is considerably more complicated. Dictatorships headed by army officers often present a delicate situation. When Washington lends assistance to such regimes, to what extent are we strengthening and perpetuating tyrannies that are abhorrent to the various peoples under their yokes? Yet the other extreme of working for the overthrow of a dictator would constitute foreign interference —and hence would be considered intolerable. Spruille Braden's criticism did nothing to hinder the triumph of Perón but did arouse Argentine feeling against the United States back in 1945. And, to take a more recent example, when our new Secretary of the Treasury, Robert B. Anderson, gave the delegates at Buenos Aires the sound advice that they should reduce their appropriations for arms, it was not universally appreciated.

Ideally there is no reason whatsoever that the Latin American governments should become political democracies on the Washington model. However, it is greatly to be desired that in those lands where they are now flagrantly denied, such rights as *habeas corpus* and freedom of the press should be established. But reforms of this nature will have to come from within.

Somewhat similar is the great gulf between the huge landholdings and great wealth of the few and the insecurity and destitution of the many in Latin America. The establishment of industries and the growth of commerce are beginning to make inroads on this familiar pattern; there is

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also some progress in the direction of land reform. In the technically more advanced countries observers are noting the beginning of a middle class. Indications that the downtrodden are at last overcoming their lethargy and making proprietors and government aware of their determination to obtain the just fruits of their labors are so strong that even the most ruthless dictators feel constrained to supply material improvements in hopes of stilling the demand for freedoms.

The peoples of Latin America are definitely on the march toward a juster share of the goods of this earth and even toward greater political freedom. For years they have been indoctrinated about the evils of Yankee imperialism; dictators intent on personal power and Communists directed from Moscow have echoed this not wholly unjustified refrain. Yet the peoples of these underdeveloped lands look for our sympathy and encouragement as well as technical advice and material aid.

There is a beginning in diversifying national production, but one-product or two-product economies continue to dominate: oil, sugar, coffee, bananas, iron, copper, tin. This leaves the well-being of various peoples prey to the wide fluctuations of the world's commodity markets and, where the staple for export is a food-stuff, to the unpredictable vagaries of wind and weather. Countries which export raw materials in exchange for manufactured goods are at a perennial disadvantage. "Soft" currencies are an inevitable result. Technical assistance on a grand scale but introduced only as each country is able to utilize it is the only way this economy handed down from colonial days can be transformed. Such a program involves the training of thousands of Latin-American technicians in this and other industrialized countries.

For historical and other reasons, there is much to be desired in the economy, government, education, agriculture, health and general living standards in Central and South America and the islands of the Caribbean. The United States cannot tamper with the internal economic and political affairs of other nations. But it is important for us officially and through private agencies to lend the peoples of this hemisphere persistent moral support. We must also stand ready during this stage of great transition to respond to requests for loans, matériel and technical advice. The more United States citizens who are willing to undertake technical missions, and to stay abroad long enough to see their projects through, the better the chances that such technical assistance will be effective. Latin America still embodies an opportunity for creating a decent society in this embattled world through democratic non-imperialistic methods that can serve as models for the advance of the peoples of the other hemisphere.

LAMENT FOR MR. GLUCK

THE PAPERS had so much fun with the case of the unfortunate Maxwell Gluck that for a long time we did not seriously believe he existed. It was claimed that he was a businessman and a heavy contributor to the Republican Party, and it was further stated that Mr. Eisenhower had designated him as the United States Ambassador to Ceylon. For our part, we have only recently been convinced that Mr. Gluck was more than a figment of the imagination of some reporter, and probably a Democrat at that. But now we have faced up to it. Mr. Gluck *does* exist.

As almost everyone knows by this time, the Senate also had trouble believing in Mr. Gluck, and some of its members gave him a hard time when his confirmation was being considered. At that time it turned out that Mr. Gluck knew very little indeed about Ceylon, a fact which seemed odd for the man picked to be our next Ambassador to that country. For the life of him, for example, Mr. Gluck could not remember the name of the Prime Minister of Ceylon, and when his memory was refreshed, he admitted it made little difference, since he could not pronounce it anyway.

This fact in itself does not strike us as too surprising. The name of the Prime Minister of Ceylon, after all, is Solomon West Ridgway Dias Bandaranaike, which is quite a mouthful for an unaccustomed Western tongue. In any case, all this discussion about his name proved too much for the Ceylonese Prime Minister, and he got into the act too. He did not mind that Mr. Gluck did not know and could not pronounce his name, the Ceylonese official said with a straight face; after all, he himself was not sure about the new Ambassador's name: was it Glick or did it rhyme with "cluck"?

This exchange might well have meant the end of the matter, with the representative of the inscrutable East clearly the victor. But aside from the question of pronunciation, which in itself was not too important, Mr. Gluck obviously knew next to nothing about Ceylon when he was selected for his new post. Not unreasonably, therefore, there were people who wanted to know how he was chosen in the first place. Could it be, they wanted

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to know, that he was selected because he had contributed heavily to Republican campaign funds? Questioned about this, Mr. Eisenhower indignantly denied that Mr. Gluck's political contributions had anything to do with his appointment as Ambassador. Mr. Eisenhower is an honest man, and we are quite willing to concede that campaign-giving would cut no ice with him. But obviously this is an important factor to those around the President, just as it has been in every Administration, whether Republican or Democratic.

Here, of course, is the fault in the matter. Mr. Gluck is a successful businessman and probably intelligent. With luck, he may in time turn out to be a good Ambassador. But the trouble is not so much with Mr. Gluck as it is with the system itself. Too many Ambassadorial jobs are given out as political rewards for faithful supporters of whatever party happens at the time to be in power. And there are still too many posts which can in fact be filled in no other way, because the only men able to serve in them are those rich enough to dip into their own funds for expenses not provided for by Congress. In view of the international situation, we simply cannot afford to have our embassies used to provide on-the-job training for men with no experience or background in foreign service. Now that everyone has had a good laugh at the expense of poor Mr. Gluck, maybe Congress and the Administration will seriously consider doing something about a situation that almost everyone agrees privately is deplorable.

POST-MORTEM ON WISCONSIN

LIKE MOST PEOPLE, we guess, we were very interested in the victory by liberal Democrat William Proxmire in the Senate race in Wisconsin. Before the election few observers gave Mr. Proxmire much more than a fighting chance, and this fact gave the post-election analyses a special flavor.

Commenting on the first Democratic Senatorial victory in Wisconsin since 1932, the staid but gallant N.Y. *Times* gave much of the credit for Mr. Proxmire's surprise election not only to his "hearty way of campaigning," but also to the fact that he has an eminently photogenic wife. Feminine charms did not enter into the *Herald Tribune's* analysis; its editors saw in the defeat of former Governor Kohler a stern lesson for Republicans everywhere. Right-wing commentator John O'Donnell—who had thought Governor Kohler was a cinch to win—said after the election that the picture for the G.O.P. was getting "grimmer and grimmer." David Lawrence said he was not a bit surprised; he thinks the Democrats may very well retain Congress next year and go on to win the Presidency in 1960.

Among the politicos themselves there was also a variety of explanations. Partisans of Senators Kennedy and Kefauver, for instance, gave a lot of credit to their respective heroes, both of whom had stumped the state for Proxmire. G.O.P. Chairman Meade Alcorn admitted his party had taken a bad beating, and Democratic National Chairman Paul Butler called the defeat of the pro-Eisenhower Kohler "a crushing repudiation" of the President and his policies. Senator Lyndon Johnson of Texas was even more specific; he said the Proxmire victory showed how much the people disliked the Administration's labor, farm and fiscal programs.

In Wisconsin itself, liberal Republicans blamed the Old Guard for the loss of the election. Anti-Eisenhower Republicans, on the other hand, said that people voted for Democrat Proxmire simply to show their opposition to the principles of "Modern Republicanism." (Just how voting for a Democrat who is a good deal more liberal than Mr. Eisenhower indicated that the people of Wisconsin disliked liberalism we don't know, but that is what the conservative Republicans said.) And, on the other side of the fence, the liberal N.Y. *Post* had its own explanation; Governor Kohler lost, according to the *Post,* not because he and the other modern Republicans are too liberal, but because he and they are not liberal enough.

There they are, and the reader can take his choice. We must confess that the sheer variety of explanations left us somewhat confused, and we don't know which one of these contradictory theories to plump for. In fact, to be honest about it, right now we are really sure of only one thing: William Proxmire was elected Senator from Wisconsin by a surprisingly large margin. Barring, of course, a recount—no one is going to catch us out on that limb.

RED CHINA AND THE NEWS

THE QUESTION of our sending newsmen to Communist China and Communist China's admitting them and Communist China's sending newsmen *here* and our admitting *them* is at the moment totally confused. Last year, when the Peiping government offered to permit U.S. news-

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men behind the Bamboo Curtain, our State Department forbade any American reporters to go to China. Under fire for this decision, Secretary Dulles tried to justify it with a series of lame and contradictory arguments.

These arguments, and Mr. Dulles' "clarifications" of them, presented a conception of the American press as an arm of the government, an instrument of United States foreign policy. The Secretary said that "foreign policy and diplomacy cannot succeed unless in fact it channels the activities of the people," and he went on to say that American newspapermen were therefore responsible for the support of the Administration's "foreign policy and diplomacy."

Naturally, such an attempt to control our constitutionally-protected freedom of the press provoked bitter criticism. Not long ago, Mr. Dulles yielded to the extent of offering an "experimental" plan to permit twenty-four newsmen to go to China for a seven-month trial. He yielded not an inch, however, in his position that the State Department had the "right" to decide, in peace time, how many and which correspondents could go to China, and how long they could stay. In fact, he said that the changed State Department decision was based on "new factors" in the situation, such as the economic troubles Red China was reported to be having. The implication was that it might serve State Department purposes for the American people to be informed about these bad conditions.

A further suggestion in the State Department announcement was that the American correspondents concern themselves with reporting on the plight of the American prisoners still held by the Chinese.

Further still, the decision to let the U.S. reporters go to China included a specific proclamation that the United States would not reciprocally admit Chinese reporters into this country.

The Peiping government has denounced the U.S. proposal as completely unacceptable. It characterized the announcement as "insulting" and "discourteous," and said that the United States government obviously planned to use the reporters as "spies" and "tools." The Chinese are now demanding "reciprocity," and Mr. Dulles says only that applications by Red Chinese newsmen for admission to this country will be judged "on their merits," whatever that might mean. And there things stand.

We know that our correspondents would not be spies, and we know that they would try to be something more than tools for the State Department. But is the Chinese charge so different from Mr. Dulles' own views on the proper function of reporters? And why did the State Department go out of its way to raise the question of reciprocal news relations? The United States has always maintained foreign correspondents in many lands which did not send reporters here, and the fact is that Communist China has never had any correspondents in this country and has never indicated any desire to do so.

It has been said in some quarters that the State Department order was deliberately calculated to be unacceptable to the Chinese. This explains, say those who take this view, the tactlessness of the wording of the announcement and the clumsy insistence that we would consider no reciprocal arrangements with the Chinese Communists. It is charged that the State Department never intended that American newsmen go to China, and was merely putting on a face-saving public relations show.

We hesitate to attribute such dark deceptions to Secretary Dulles, but we do believe that he is and has been gravely wrong. He insists still on the "right" of the State Department to control the news, and this is no less than an attempt to repeal the First Amendment to the Constitution. Mr. Dulles is a man of good will, righteous, and grandfatherly in appearance, but in this whole sorry affair his words and actions have been more like those of a totalitarian commissar than a public official of the United States government, a man who has given his pledge to uphold the American Constitution.

THE VIGILANT V.F.W.

IT WAS ONLY a matter of time, we suppose, and really shouldn't surprise anyone. We mean that the state commander of the Veterans of Foreign Wars in Pennsylvania recently demanded an investigation of the current Asiatic flu epidemic, charging that the Soviet Union and/or Communist China may have somehow wafted the germs Westward "to cripple physically and economically the populations of the free-world nations."

We wonder if the V.F.W. has thought at all about the drought that scorched so much of the United States this summer. What with the crops ruined, and food prices going up, and all this imperiling the defense effort, that drought seemed to be playing the Russian game, all right.

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How Many Doctors?

"UNEQUIVOCAL PROOF OF THE CURRENT SHORTAGE LIES IN THE DEPLORABLE SITUATION IN OUR NATION'S HOSPITALS"

LAWRENCE BLOOMGARDEN

DURING THE PAST ten years, five years have been added to our life expectancy by new research discoveries in medicine. The continued conquest of disease promises less infirmity and more and more years of life. But research discoveries, alone, will never fulfill their potential of increases in longevity and of better health; an adequate supply of doctors is essential. Unfortunately, we do not have nearly enough. And what is more serious is that in the years ahead our supply is likely to lag very much further behind our need.

Dr. Dwight H. Murray, retiring president of the American Medical Association, stated at the A.M.A. convention last June that reports of a shortage of physicians were erroneous. The nation's medical schools, he insisted, are producing a sufficient number of physicians to handle health needs adequately. But the A.M.A., I fear, views the question of how many doctors we need with a predisposition toward limiting its professional ranks, although the organization insists it has neither the authority nor the desire to control medical school enrollments.

In a recent report, the A.M.A. maintained that the "needs for additional facilities for the education of physicians are exceedingly difficult to determine," and while proposing "constant study and analysis," it questioned whether such needs could ever be accurately predicted. In 1955, at a hearing before a Senate committee considering federal aid to increase medical school facilities, Senator Lehman asked the organization for its estimate of the number of additional physicians the country needed. Dr. F. J. L. Blasingame, the A.M.A.'s representative, replied that the question was "somewhat unanswerable," comparing it to the question of how many dresses one's wife should have: "She can always use one more good dress." The same thing is true, Dr. Blasingame said, "with regard to the number of physicians that America needs —the supply of physicians is not simply a question of numbers. I contend, sir, with all respect, that the number of physicians in this country by any reasonable yardstick is adequate." It was the effective use of physicians, the doctor said, not their numbers, that should determine an estimate of need, because *in our day the telephone, the automobile,* more hospitals, and new auxiliary services had increased the individual doctor's usefulness. In short—according to Dr. Blasingame—technological progress was reducing manpower requirements in medicine.

THE ACTUAL FACTS, however, do not seem to support this A.M.A. position. Dr. Howard A. Rusk of the New York University College of Medicine testified at the same Senate hearings. According to him, recent advances in medicine were increasing the need for doctors instead of lessening it, because the better standards of care they encouraged required the physician to spend more time on each of his cases.

Dr. Rusk also questioned whether the health of physicians themselves had benefited by medical advances, suggesting that overwork had much to do with the fact that doctors have a higher coronary rate than any other professional group. In this connection he cited a recent study which showed that the work week of the average physician in active practice was sixty-nine hours and that in many cases it went as high as eighty hours a week.

Like Dr. Rusk, and unlike the A.M.A., medical educators in general believe that if scientific advances are to be effective, they require more, not fewer, doctors. On the whole, therefore, medical educators recognize the need to expand medical schools. Thus Dr. Walter Bloedorn, former president of the Association of American Medical Colleges, disagreed with the position of the A.M.A.'s Dr. Blasingame as to the greater effectiveness today of fewer doctors, saying: "In general, it has proved to be a fact that no forward step in medicine reduces the number of physicians needed—on the contrary, every advance in medical knowledge requires additional personnel for its application."

Unequivocal proof of the current doctor shortage

Mr. Bloomgarden, a member of the staff of the American Jewish Committee, has written frequently on the social aspects of medicine. This is his first appearance in The Commonweal.

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lies in the deplorable situation in our nation's hospitals. More than one out of every four of the positions as house doctors in approved hospitals cannot be filled. In their efforts to fill these jobs and thus reduce the shortage to less than it otherwise would be, hospitals are busily recruiting doctors from outside the country. Hospital administrators now advertise regularly in foreign medical journals and send representatives abroad to recruit doctors. In these efforts they have had considerable success.

If you enter an American hospital tomorrow, the chances are better than one in four that the resident physician who admits you will be a foreigner. In some states it is better than an even chance. Of the twenty-two thousand resident doctors in American hospitals today, eight thousand are graduates of foreign medical schools, here on temporary visas. Even so, about eight thousand more of these hospital positions remain unfilled. Thus less than half of our requirements for resident hospital doctors are supplied through graduates of American medical schools, and a twenty-five per cent gap of needed medical service in hospitals remains unfilled in any manner.

Unfortunately, it is also true that many of the doctors coming here from abroad are not very good ones. Relatively few come from Western Europe or Great Britain where standards of medical education are not too far behind our own, and most of those who come are unqualified according to American medical standards. The following countries provide the bulk of these doctors: Philippine Islands, Mexico, Turkey, India, Greece, Japan, Spain, Korea, Brazil, Argentina, Cuba, Peru, Formosa, Colombia and the Dominican Republic. Compared with American medical standards the training received in these countries is perfunctory. In most of them the entire teaching program is conducted by formal lectures, a type of medical education recognized as inadequate in this country more than fifty years ago. The standards of American medical schools are maintained by clinical and laboratory training, a practice which necessarily limits the size of the classes. Some foreign medical schools, on the other hand, have classes more than ten times as large as those of the largest American medical school—far too large for good training. Very few of the schools in these countries, therefore, are on approved lists of state licensing boards. But neither a medical board license nor graduation from an approved school is a necessary requirement for a resident physician at an American hospital.

The shortage of resident doctors in American hospitals is not the only serious doctor deficit. Twenty per cent of the budgeted positions for doctors in city and state health departments are vacant, and this has discouraged the execution of many plans to expand essential public health services. Many special needs exist, such as for psychiatrists in mental hospitals where, on a national basis, we are short by fifteen thousand doctors according to the standard of care set by the American Psychiatric Association. A $50,000 mental health program authorized for Suffolk County, in New York, for example, has just been shelved because a psychiatrist could not be found to work for the $15,000 a year budgeted for the position.

At the same time, every year over seven thousand young Americans who have completed their pre-medical training are turned down by American medical schools for lack of room. (By 1967, with increased college attendance and a very slight increase in medical school places, over twenty thousand medical school applicants will have to be turned down each year.) The qualifications of most of the rejected applicants are good enough for admission to the best European medical schools—those fully accredited in this country —and few American students who now apply to these schools are refused admission. But most of the seven thousand applicants rejected by American medical schools today are unable to travel this circuitous road to medical training; only about three hundred Americans become doctors each year through this detour, and the rest never make it.

WHY ARE we short of doctors? Our present supply is defended as "adequate" through the use of certain statistics. The A.M.A. says any question of shortages turns on the ratio of physicians to the population, and it is pointed out that by this yardstick we have the highest proportion of doctors of any country. This is true, but our proportion of scientists, teachers, social workers and other professions is also the highest in the world, yet no one questions that shortages do exist in these fields, least of all the professional societies concerned.

Then the fact is cited that the ratio of doctors to the population has remained constant in the United States. Over the past fifty years there has been a consistent ratio of about one doctor for each seven hundred and fifty persons. How can it be claimed we are short of doctors, the argument goes, when there are now as many doctors, in proportion to the population, as there has been at any time during the past half century? Besides, the American Medical Association says, the effectiveness of "the horse and buggy doctor" cannot be compared with today's medical practitioner. Extensive publicity along these lines, directed toward both the medical profession itself and the general public, is turned out by the A.M.A. to expose what it says are "myths" about the inadequacy of our production of doctors.

All this is not as clear as it looks, however. The use of the ratio of physicians to the population to de-

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termine how many doctors we need is an oversimplification if not a distortion of the problem, because it leaves out many significant factors affecting current requirements. The argument ignores, for example, whether the need or demand for physicians' services is actually being met. In the past fifty years the ratio of engineering graduates to the population has increased more than fivefold, yet no one would claim that this fact establishes that we have an excessive number of engineers. Today's engineer has new knowledge and automatic devices to make his work immeasurably more effective than the engineer of fifty years ago, yet we know we are short of engineers because of unmet demand for these services. In other words, citing the proportion of engineers to the population tells nothing about the current demand by our economy for more engineers. In the same way, greater demand for medical services as part of our increased standard of living should be a significant factor in determining an appropriate supply of doctors.

Doctors work hard. The average doctor puts in seventy-five per cent more time in his work than the usual work week of forty hours for other callings. Undoubtedly he is treating many more patients than he should, something which is neither good for his own health nor good for the health of his patients. If the average physician is so strongly committed to heavy overtime it must be obvious that there simply are not enough doctors to meet existing demands for services within normal work hours.

Furthermore, the many thousands of vacant positions in health departments and hospitals also attest to the fact that the "norm" of one doctor for every seven hundred and fifty people is utterly meaningless as a diagnosis of our needs. Contrast this norm with the standards of medical care in the armed forces, for example, where the rule calls for four to six physicians per thousand, in peacetime, for a group less vulnerable to illness than the rest of the population.

ALL THESE facts certainly suggest that the limited statistical formulation of our doctor requirements utilized by the A.M.A. is unrealistic in relation to demand for full medical service. But even at that, the formula of one doctor for every seven hundred and fifty people is actually a misleading picture of our supply. We have a population of 170,000,000 and about 225,000 physicians. But 80,000 of these—a third of all doctors—are not in private practice and therefore not available to meet the medical needs of the public. These include doctors in the armed forces, in hospitals, industrial medicine and other services. About twenty-five thousand of our listed supply of physicians are in retirement. Instead of one doctor for every seven hundred and fifty persons, therefore, it turns out to be one doctor for every twelve hundred Americans.

The truth is that there were more doctors available twenty years ago, in proportion to population, than there are today, when such fields as industrial medicine, the armed forces and others made a much smaller demand upon our supply of doctors. In addition, it should be noted that the current supply of physicians has not been kept up by American medical schools alone. In recent years more than ten thousand graduates of approved foreign medical schools have been added to the ranks of our physicians. Last year, alone, almost one thousand were granted licenses. These facts should refute any claim that our own medical schools are graduating enough doctors.

Another point that should be taken into account is that medicine is no longer practiced in quite the way it was two or three decades ago. A patient normally consults his family doctor with the knowledge that this doctor may refer him to specialists as well as providing his own skills. Today there are more specialists than general practitioners. Evaluation of needs for medical services must be made in the light of such present-day medical practice, which has become multidimensional in terms of patient-doctor ratios. In view of this fact, those who insist on using the single dimension of physician-population ratio lay themselves open to the charge that they only want to explain away our existing shortages.

As most people realize, the supply of doctors also varies in different sections of the country. To bring the supply in the country as a whole up to the level of the New England and Central Atlantic regions would require over fifty thousand additional doctors. Yet no one seriously contends that the New England or the Central Atlantic regions are oversupplied. True, the over-all picture of shortages would not be as bad if doctors distributed themselves more evenly. But such distribution results largely from differences among the states in college attendance rates and in per capita income; it cannot be controlled. The only feasible remedy for the problem is to produce more doctors, not to ration the limited supply.

OUR DOCTOR shortage may present a disturbing picture to us today. But unless some dramatic change is brought about, in the years ahead we are likely to look back at the current situation, by contrast, as halcyon.

The Association of American Medical Colleges points out that from eight to fourteen years elapse between the time a determination to form a medical school has been made and the time its graduates become available as practicing doctors. Plans made in 1957, therefore, go toward helping to meet the needs in the nation

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in 1965 to 1971. But in fact there has been very little planning for the creation of additional medical school facilities.

A bill for federal aid to construct medical school facilities has been pending in Congress since 1955. It is doubtful whether this legislation will be enacted. Even if it were passed it would provide a maximum increase in medical school enrollments of five per cent.

During the past fifteen years facilities of medical schools have been stretched to their limit—that is, the limit which medical educators consider sound for the maintenance of present standards of instruction. Accordingly, new medical school construction is essential to provide additional places. But only one new school, which will eventually provide for one hundred additional doctors a year, the University of Kentucky, has been planned for. It is expected to admit its first class in 1959, and provide graduates in 1963. A medical school at the University of Connecticut is being considered but no funds have been voted by the legislature. Three medical schools have recently been changed from two-year basic medical science programs to full four-year institutions, and three completely new schools are now in operation. These will have graduating classes beginning in 1960. Plans for these schools were made five or more years ago and will add a total of about four hundred more doctors a year. As of now, the Council on Medical Education reports, no other plans for new medical schools have been made. Accordingly we must look toward 1965, at least, with no significant increase in facilities for training doctors in sight other than the small addition already provided for.

At the same time our population is now increasing at an annual rate of two per cent. Without applying any factor other than the ratio of one doctor for every seven hundred and fifty persons—which as we have seen is faulty—our production of physicians must fall behind steadily each year in the years ahead. By 1975, it is estimated our population will be 220,000,000. To maintain the one to seven hundred and fifty ratio it would be necessary to graduate nine thousand physicians each year or two thousand more than we now do. This, alone, as Dr. Vernon W. Lippard, Dean of Yale Medical School, points out, will require twenty-five new medical schools for which plans must be completed immediately. And in the meantime, of course, the shortage will continue to grow substantially each year.

Many medical educators, already sensitive to the need for more medical schools right now, are also aware of another serious problem they will face in years ahead. They now have room for only one of every two applicants. As college enrollments continue to swell, by 1967 about twice the current number of applicants for medical school is expected, with only a very slight increase in available places. There wil then be room for only one of every four applicants Or, to state it another way, three out of every fou qualified American applicants will be unable to ac quire a medical education, although the welcome ma will be out for physicians from approved foreig medical schools.

There is no gainsaying the fact that it is expensiv to build new medical schools. The four newest medica schools were constructed and equipped at an averag cost of about fifteen million dollars. But the problen can be given the serious attention it deserves and the necessary money raised—if the complacency and opposition surrounding the entire question of needed facilities can be dissipated.

We now spend as much for tombstones as we do for medical education, and much more for cosmetics; our economy produces enough in a single day to meet the cost of sixty new medical schools. We must realize that the hundreds of millions of dollars put into medical research each year will fail to achieve its ultimate purpose unless the concrete and steel structures are also provided to educate needed medical scientists and physicians.

Indifference or opposition on the part of medical societies toward substantial increases in facilities to educate more doctors should be challenged by the public. I know of no other professional groups which presume to set limits to the number of recruits to their callings. A decision as to the number of physicians we require presents a broad social problem of national welfare, not a technical medical problem. It should be made by an informed public, and it should be made with the knowledge that the quality of tomorrow's medical care will be determined by what is planned today. Considered by itself, the present gap between supply and need would clearly seem to call for a "crash" program to expand medical school facilities. And as far as the future is concerned, the problems we face border on the catastrophic. Medical education and its needs should become a matter of very serious concern to every American.

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Threat to Religious Schools

K. K. JACOB

A MAJOR CRISIS is fast developing in the field of education in Kerala, the only state in India where the Communists are in power. The Communists claim merely to be initiating much-needed changes in the educational system of the state, but their "reforms" are actually methods of infiltrating the private schools and, ultimately, destroying them.

In order to achieve this objective, the Communists have introduced a highly objectionable and extremely controversial Education Bill in the Kerala legislature. This bill not only infringes on the rights of minorities to set up and administer schools of their own choosing, as guaranteed by the constitution, but seeks to eliminate even the existing schools by forcing them under government control. The nationalization of education, which is held out as the ultimate objective, is intended mainly to paralyze and penalize the Christian community, especially Catholics, who run the majority of the schools in question.

The sweeping powers given to the government to take over educational institutions are highly questionable, and that such action is placed beyond the pale of the courts of law is in itself outrageous. The Christian community reasonably feels that it is the special target of government victimization in the field of education, and it has launched what it calls a "crusade" against the contemplated "reforms." For a time the Catholics alone were in the forefront, but now Christians have united in the face of the impending doom. For the first time the Catholic and other Christian Bishops of Kerala have come together to give a bold lead in the battle against these unwarranted and unconstitutional reforms. The Moslems also have joined hands with the Christians, because as minorities they will also be affected. The progressive elements in the Hindu community are against the bill, but a reactionary section in that community, which is least affected, actively supports the reform bill.

Nehru's Congress Party, which is in power in every state except Kerala, has characterized the bill as "ill conceived, ill-drafted, totalitarian in approach and likely to open up avenues for regimentation of educational activities in the state." All the leading South Indian dailies have come forward with scathing criticisms of the various provisions of the bill, and all the democratic parties have protested against its authoritarian procedures. The agitation against the bill is led by the Kerala Private School Rights Defense Committee, appointed by the Educational Committee of the Bishop's Conference. Thousands of public meetings have been organized, in the state and outside, protesting against the bill, and the Central Government departments have been flooded with telegrams disapproving it. For the first time since they came to power here, the Communists are facing the organized opposition of a people determined to protect their rights and liberties whatever the cost.

THE EDUCATION BILL empowers the state government to take over any category of schools simply for alleged mismanagement. Any school or schools in an area can be taken over by the government by the simple method of issuing a notification to that effect. According to the Communists' own claim, this will mark the beginning of the end of private administration of educational institutions and the first step in making education a state monopoly. Though education is a state responsibility and the state legislature has power to enact legislation in this field, it must be noted that any move to nationalize education goes against the letter and spirit of the constitutional guarantee that minorities may set up and administer schools of their choice. In addition, such schools, under the constitution, are entitled to receive financial aid from the government. If the popular agitation against the bill is ignored by the Kerala government it will be necessary to go to the Supreme Court and to seek there redress of the violations of these constitutional provisions.

Some of the other provisions of the bill are designed to strangle the schools that are not immediately taken over. The right of appointment of teachers is to be taken away from school administrations. The government is to prepare and maintain a register of those eligible for teaching appointments and school directors can appoint teachers only from the panel of names submitted to them. It is reasonable to assume that the list will contain mostly Communists and fellow travelers. Thus will be assured the entry of Communists into the schools of Kerala, where they can make use of their positions for party work and

Mr. Jacob is the Madras representative of the Catholic daily *Deepika* and a member of the Private Schools Defense Committee.

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propaganda. The Communists are determined to capture the rising generation of students, and to that end the schools will be converted into retail shops for Communist doctrine.

If the method of infiltration should not be enough, the bill provides for advisory committees, at different levels, to participate in the direction and administration of the private schools. No one has any illusions about these committees, especially after our experience with similar committees for the transport department. The committee system is simply a means of giving back door entry to Communists into the educational structure and insuring their policy of progressive regimentation of education.

The Communists hope to stabilize and enhance their party position in Kerala by liquidating the schools of the Catholic community, which has been the spearhead of the anti-Communist movement in the state. The Communists' victory in the last election was quite unexpected, and even so, they were able to secure only thirty-five per cent of the vote and a majority of only a couple of members in the assembly. Hence while they are in power they are anxious to work their vengeance on the Catholic community by striking at the base of its educational structure.

It has been contended by the supporters of the bill that since the state government is prepared to take upon itself the entire cost of education, it must assume controlling powers over the schools. But the nature of the controls proposed by the Communists is such that they cannot be acceptable to any private school. And the worst part of the bill is that it is removed from the judicial process. That the bill forbids citizens from seeking protection from the judiciary is a flagrant violation of the civil rights of citizens guaranteed by the constitution. The bill also gives extraordinary and arbitrary powers to the state government to add detailed regulations in support of the main provisions of the bill.

In this case the Kerala Communists have at every turn infringed on the rights of citizens and minorities. Their education bill is totalitarian in approach and undemocratic in character. But the people of India are aroused, and they will continue their struggle to maintain the freedom of their schools.

THE SCREEN

THOSE CRAZY MIXED-UP KIDS

GERTRUDE STEIN is usually given credit for having named "the lost generation," those crazy mixed-up post-World War I kids who lived abroad so much, drank so much, loved so much (themselves and each other) and indulged in so much self-pity. Hemingway wrapped up the expatriate contingent particularly effectively in *The Sun Also Rises,* and now it has been made into a movie. Needless to say, it is an odd movie, but it is on the whole an interesting one, thanks to Darryl F. Zanuck's fine production and the good script written by Peter Viertel, who has successfully captured the novel's mood and the Hemingway kind of dialogue.

Under Henry King's capable direction the cast do well with roles that are difficult—difficult because the characters must never seem to be dramatizing themselves as they complain "What a rotten time we've had," and as they try so desperately to amuse themselves. As Jake Barnes, the central figure, Tyrone Power must yearn hopelessly for Lady Brett Ashley, knowing full well that their mutual love will never come to anything because he was wounded in the war and made impotent. As Brett, a sort of international tramp whom no man can resist, Ava Gardner looks stunning in the once-again-popular styles of the twenties; she suffers with flamboyance because she knows she can never have Jake, with whom she is very much in love. Jake's two good friends are played by Mel Ferrer as the Jewish one, insecure, striking out, enjoying his pain; and Eddie Albert as the one who's getting quite a kick out of Jake and the other crazy cut-ups. Strangely enough, the best performance in the picture is turned in by Errol Flynn as the seedy British aristocrat who tries to drown in drinking his dissatisfaction with life and whose meanness toward Jake's Jewish friend (the anti-Semitism is toned down) is really a cover-up for his frustrated love for Brett.

Since "The Sun Also Rises" has almost no plot, it has to depend on the characters and the locales to hold our interest. That they do so is due to good film-making. The picture lags at first, in the Paris scenes which show how the lost generation lives and loves and gets lost, but it picks up momentum when it moves to Pamplona in Spain, where we are treated to the running of the bulls in the streets and a fiesta. The story takes on new tension as the various characters group and regroup themselves in conflict, and events rise to an exciting climax in a bullfight featuring the young matador (Robert Evans) with whom Brett has taken up. The film was beautifully photographed in CinemaScope and De Luxe Color, and the Spanish scenes,

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filmed in Mexico, are lovely for their colors and sets. As the picture draws to a close it takes on an air of sadness and futility. The characters separate and go their own ways—except for Jake and Brett who are still mourning, "We could have had such good times together." The movie ends with the Biblical quotation with which it started: "One generation passeth away, and another generation cometh; but the earth abideth forever. . . . The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose. . . ."

THERE ARE TIMES during the course of "Love in the Afternoon" when it seems as if the aging American millionaire playboy, as played by the aging Gary Cooper, is someone left over from the lost generation. Perhaps there is nothing sadder than the playboy who doesn't grow up. And the incongruity of the affair is all the more disturbing because it is lovely, young, fresh Audrey Hepburn who comes to his rooms at the Ritz in Paris every afternoon for love. Producer-director Billy Wilder didn't mean for his picture to be sad. He meant for it to be a light and scintillating comedy à la Lubitsch. At times it is, especially in the scenes built around Maurice Chevalier, who, besides being Audrey's father, is a private detective. Hired by a client to get the goods on the client's wife and Cooper, Chevalier goes about his work with a vigor and thoroughness that are quite amusing. Later he is not so amused when his own daughter falls for the American Casanova, who finally hires Chevalier to find out who *her* lovers are. Audrey Hepburn, as always, looks wonderful—even when she's carrying a cello around Paris in the spring. But so much of the picture takes place in the semi-darkness (no doubt so Cooper's wrinkles and jowls won't be quite so noticeable) that we are cheated out of the full effect of her beauty. Indeed, "Love in the Afternoon" is full of problems, not the least of which was how to end it. It ends with a suggestion of marriage, which, all things considered, is not a particularly happy ending.

IT IS rather refreshing after the Paris interludes to come to a lively musical comedy like "The Pajama Game," which is set in Dubuque and is mainly concerned with labor problems in a pajama factory. Of course there is quite a bit of romance too—mainly carried on by John Raitt, as the new superintendent of the factory, and Doris Day, who is head of the grievance committee. At first they don't hit it off well. And neither do Eddie Foy, Jr., as the time study man, and Carol Haney, as the owner's secretary. But everyone, including the principals and the factory workers, sings and dances and has a good time whether on a picnic, arguing about a seven-and-a-half-cent raise or just arguing about love and life and stuff.

Produced and directed by George Abbott and Stanley Donen, the movie version of "The Pajama Game" is even more fun than the very successful stage musical. Although some of it is done in theatrical technique, most of it is cinematically inventive. Bob Fosse's choreography is full of bounce and vitality, and color is used to add to the gaiety. Doris Day, looking prettier than ever, and John Raitt, looking properly official and masculine, belt out the good songs by Richard Adler and Jerry Ross. They and the fine supporting cast will no doubt make hits all over again out of numbers like "Hey, There," "Hernando's Hideaway," "Small Talk" and "There Once Was a Man."

PHILIP T. HARTUNG.

OF NOTE

CATHOLIC INTELLECTUALISM

AT THE ANNUAL meeting of the Catholic Commission on Intellectual and Cultural Affairs this spring at the University of Chicago, the Rev. Gustave Weigel, S.J., delivered an address entitled, "American Catholic Intellectualism—A Theologian's Reflections." The address was published in the most recent issue of the *Review of Politics* (University of Notre Dame) and a brief extract from it is presented here.

The intellectual is an explorer into the yet unfamiliar areas of truth. Because the areas are unfamiliar, the scholar is in great part on his own. His only staff is the method of scholarship, something not understood or appreciated by society at large. Society exists in terms of set structures erected by the past to meet problems of the past. Society and those who direct it are attached to these structures. They have become accustomed to take them for granted and have adjusted their lives to such a degree that they seem to be the structures of life itself. To question the structure or to criticize it, is for them equivalently an invitation to suicide. . . .

In Catholicism this is perhaps truer than in other societies. The Church must, by divine mission, guard the deposit of faith. Any novelty, even when it is only renovation rather than innovation, is suspected. It seems that, to keep the deposits of faith, it is safest to keep all of its expressions not only formally but even materially as we received them from the past.

This is clearly seen in the liturgy. . . . Actions which once were meaningful from their immediate physical circumstances are retained though the circum-

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stances are completely changed. Since the old meaning can no longer explain, a symbolism is found to justify something originally quite unsymbolic. Thus the priest still washes his hands in a strictly symbolic washing at the point of the Mass where the ancient priest, having handled food and drink, washed his hands of necessity.

In liturgy this hardening of ancient usage is no defect but a virtue. The ancient, merely by being ancient, has a solemnity and venerability recommending it to religious rite. The nature of liturgy is symbolism and through symbolism ancient actions can be given meanings they did not have in their origins.

But not all of religion is liturgical. Most of it is a form of living to be exercised beyond liturgy. Yet even here, there will be a spontaneous tendency to keep the older way until it just can no longer be kept alive. The same conservatism of the Church carries with it a tendency to be conservative of things not essential to its being.

To this tendency the scholar is a threat. He studies phenomena and tries to get at their meaning according to the categories his discipline of scholarship currently employs. To study is to judge. To judge is to criticize. But criticism makes the criticized thing a defendant at the bar rather than the judge. When this is done the phenomenon under study loses its inviolability. Hence, it is that the mere act of criticism of anything accepted is an act of *lèse majesté* for those who consider that that which obtains is normative and privileged. You cannot judge the king by the law because the king is above the law; the king can do no wrong.

This explains the suspicion people have against the intellectual. . . . He seems to live in isolation and on a plane far removed from pedestrian life. Yet he threatens the structure of man's work-a-day world. The highly abstract studies of Einstein and the theoretical physicists produced the atom bomb which quite literally can render the whole earth uninhabitable.

There is a paradoxical quality in this suspicion of the intellectual. . . . The people do not want him extirpated. He is useful not only in a crassly pragmatic sense, but in a higher way, for learning is a superior human good. The collectivity wants it.

This produces conflict for the directors of society. . . . What the intellectuals do within their own quarantined confines bothers the directors not at all. But what leaks out of the intellectual precinct must be carefully dammed and filtered lest it swamp the general community. For their own purposes the directors will use as much of what they want in the intellectual reservoirs. The rest must not be circulated freely in the commonwealth. The perfect situation from the director's point of view is to have the intellectual say on his authority what the director wants him to say, and no more. Unfortunately the intellectual cannot do this indefinitely, for it denaturalizes him. When scholarship is restricted to the activity of a bureau for the defense of government through public relations, it dies.

When the survival of a community is at stake, intellectualism goes to sleep. . . . When Russia was invaded by the Germans, the ideologues in governmen shelved their ideology. They made the most elementa appeal to the people. They went back to a notion irreconcilable with their ideas, and called the people tc defend holy Russia. The people were called upon tc defend their Russian existence, not Marxian scientism.

American Catholicism, until very recently, has always had the feeling of being a beleaguered community. An ubiquitous, formidable enemy was threatening its very existence. Loyal defense was needed, not a divisive effort of criticism. Everything that was, took on a holy aspect; to be loved and died for. Such an atmosphere was not propitious to American Catholic intellectualism. Yet the increased social power of the Catholic group and its greater economic independence have gradually diminished our sensation of siege. The very fact that the Catholic Commission on Intellectual and Cultural Affairs can now honestly recognize and publicly discuss the dearth of Catholic intellectuals shows that our Catholic body is no longer exclusively concerned with mere survival. Our young Catholics are not worried about defense. They want to expand Catholic life as a life. Intellectualism therefore must assume greater proportions in our collectivity. . . .

Some Catholic masters in secondary and college schools feel that Catholic absenteeism in scholarship is harmful to the Catholic society, but this feeling is based on the supposition that the harm derives from the fact that current secular science does not teach the lessons of the Church. Hence, they urge their students to enter into intellectual life to be apostles, as they say. . . .

The counselors seem to conceive the Catholic scholar's task to be double. First of all he should use scholarly method to introduce into sciences Catholic teachings which are really derived outside of them, and negatively he should refute, in scholarly fashion, the work done by those whose findings apparently are hostile to the faith. There is secondly a more human task. The Catholic scholar should try to become respected and liked by the other members of his fraternity, so that as a result, they will either become Catholics or at least be friendly to Catholicism.

The root sin of this conception of the role of the Catholic scholar is that it is once more an attempt to domesticate science and knowledge. If we cannot control science by an appeal to the normative power of theology, we shall bore from within so that, because of our representatives, future science will admit what the present intellectuals will not.

For St. Thomas and Catholic thinkers in general, contemplation is the highest activity of man. The highest

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form of contemplation is divine, but the contemplation of the finite is still contemplation and superior to external activity. In this light the apostolate of the intellectual is not to defend theological positions but to be a contemplative of finite truth. Any apologetic or missionary byproduct of such work is not of the essence; cannot be the teleology urging the scholar in his work. What is more, to propose this as the motive for Catholic participation in American scholarship is self-defeating. Once the intellectuals become aware of such dynamism in Catholic scholarly work, they will ignore it and ignore the men producing it. The fifth columnist betrays himself and he need not be surprised if he is then treated as a traitor.

The intended apostolate of the intellectual can be only one—the rational contemplation of truth, finite or infinite. . . . The Catholic scholar's apostolate is therefore to contemplate, to dedicate himself zealously and wholeheartedly to the investigations of his discipline. This will sanctify him and sanctify society through him. Any other apostolic good which sprouts as a side-issue from his scholarly work will be incidental, even if highly desirable. Even if the incidental offshoots are not forthcoming, the scholar is justified by his scholarly pursuit.

COMMUNICATIONS

SISTER THOMAS AQUINAS, O.P.

Milwaukee, Wis.

TO the Editors: When Sister Thomas Aquinas, O.P., died July 20 at Corpus Christi convent in New York, the Catholic Church in America lost one of its most remarkable daughters and, her friends believe, one of its strongest leaders.

The first woman to receive a doctorate (in philosophy) from the Catholic University of America, in 1915, Sister Thomas Aquinas was chairman of the philosophy department of St. Clara College, Sinsinawa, Wisconsin, then held the same position at Rosary College, River Forest, Illinois. Later she served as dean, prioress and president of Rosary. During her presidency she instituted the college's well-known adult education program as well as college participation in Catholic Evidence work. She organized the Federation of Alumni of all Sinsinawa Dominican schools, and died on her annual business trip for the Federation.

No listing of these achievements is an adequate summary of her interests. Over the past twenty years, arthritis partially crippled and confined her to the Sinsinawa mother house. She never spoke of her pain, would tolerate no sympathy; her mind, as one of her Sisters recently said, "lived on a plane apart." Her keen judgment and memory, her constant reading, and her correspondence with hundreds kept her more abreast of affairs than many people "in the world."

She had little patience with mediocrity and less with any tendency to overvalue it. When Monsignor John Tracy Ellis, an old friend, published his stringent appraisal of American Catholics and the intellectual life, she remarked that "he should have made it much stronger." When she read in The Commonweal an article about nuns, she was "happy that the author had such a good opinion of Sisters" but felt that she had been "too kind." A few weeks ago she read a book review of Mary McCarthy's *Memories* which blamed Catholic ineptitude for Miss McCarthy's defection from the Faith. "Exactly right," she said.

She was an outspoken critic of the late Sen. Joseph McCarthy and, in the last two Presidential campaigns, a Stevenson Democrat. She campaigned vigorously through the medium of her thousands of cramped, crowded, pithy little personal letters.

I should like to add a note of very humble gratitude for Sister Thomas Aquinas's solicitude and encouragement during the past six years and for the religious order which gave such scope to her interests.

Her death is a sad loss to her friends and to the Church which she so well served and represented. But she would have been delighted with it: quick, conscious to the end, attended by her dear friend Father George Barry Ford and by her well-loved Dominican Sisters. Some of the latter were saying the rosary at her bed, a story has it, and one—doubtless battling with her personal grief—was slow in responding. "Speak up, Gregory!" said Sister Thomas Aquinas, snappily.

Surely she would like to be remembered like that, as snapping "Speak up!" to anyone with anything important to say. Like that, and also as she ended each of her own letters: "Pray for Sister T. A."

JEAN HOLZHAUER.

"RELIGION IN THE CENSUS"

Shrub Oak, N. Y.

TO THE EDITORS: Your editorial "Religion in the Census?" [Aug. 2] disappointed if it did not surprise. You recognize several reasons for including a question on religious affiliation, yet you argue that they are not as important as protecting the sacrosanct privacy of the individual's right of conscience from government prying.

There can be no quarrel with The Commonweal's consistent defense of personal liberties. There is room to challenge, however, whether personal liberty and the "right of conscience" are in any way at stake in this matter.

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The Bureau of the Census in the Department of Commerce is interested only in those observable socio-economic data, knowledge of which could be of practical help to the American community. There is no doubt, as you affirmed, about the high possible value of knowledge of religious affiliation for many American academic, business and religious groups. Two years ago Census Director Robert Burgess gave these three reasons for undertaking a religious census:

It would show the world that the United States democracy has a strong spiritual base.
It could be used commercially by manufacturers of religious items in marketing their products.
It would be a guide for the various denominations in determining how much of a following they have, and in what area.

That list could be quite easily extended, though the reasons cited are important enough. Even we Catholics, apparently better off than most, have not the slightest idea whether we number thirty-four and one-half million (*Official Catholic Directory* figure) or over fifty million (as suggested by baptism/birth ratios). Have you ever stopped to consider what a religious affiliation census, incorporated into the national census and broken down according to census tracts, could contribute to the potential self-knowledge of every parish and diocese? The time-and-cost saving and other advantageous possibilities are enormous.

I do not see how questions about one's occupation, income, age, number of dependents, marital status, housing adequacy, national origin, etc.—already asked on the national census—are any less personal or any less an invasion of his rights to privacy than "if any, what religion do you profess?" Conversely, since religious adherence is as much a factor in national socio-economic life as occupation, income, and national origin, and since the religious institution is at least as meaningful in the total social system as the economic, political and educational institutions, then surely a question thereon by a national fact-finding, service-offering agency is not out of place. Remember, the meaning of the question is not whether a man personally believes, but to what religion he adheres as a social fact.

If you wish, as The Commonweal seems so often to wish, to separate religion from the rest of life so as almost to exclude it from the national interest, I can only ask, when are you going to plead for abolition of military chapels and chaplaincies on the ground that the taxpayer is politically involved in a religious matter—whether he wishes to be or not? Quite a few other democracies with populations of mixed religions seem to experience no difficulty with democratic principles in asking a religious affiliation question in their respective census inquiries.

I would suggest that this is not a matter of separation of Church and State (a truly misleading phrase) nor of government intervention, but of completel democratic community preference. Unless at the cos of a God-given community-guaranteed right (and wha right would that be?), such community preferenc should be honored.

(Rev.) JOSEPH B. SCHUYLER, S.J.,
Professor of Sociology,
Loyola Seminary and
Fordham Univ. School of Business.

REPLY

As we have noted before, those who publish a journal of opinion must expect other people to have opinions too. We take this for granted, and our "Communications" column indicates that we regularly publish as many expressions of disagreement as we can find room for. A letter like that of Father Schuyler, however, poses special problems. Not that we ever thought there would be no disagreemnt on the question of including a religious question in the census; obviously, this is the kind of question on which a wide diversity of opinion can occur among men who agree on many things. But Father Schuyler writes: "If you wish, as The Commonweal so often seems to wish, to separate religion from the rest of life so as to almost exclude it from the national interest. . ." How can one reply to such a charge? The identification of one's own position with the integration of religion and life; the bland assumption that those who take another position wish to separate religion from life—these make rational discussion difficult. We can only say that we think examination of The Commonweal's contents will indicate that the charge has neither logic nor charity to commend it.

As far as the inclusion of a religious question in the census is concerned, we have not changed our opinion. We were conscious of the arguments cited by Father Schuyler when our editorial was written, and we tried to make clear our realization that statistics on religious affiliation would have a real value. Despite this fact, we did not then and do not now consider these arguments as important as a precedent which would allow the government to inquire into the religious beliefs of the individual citizen. And we cannot see the question as being anything else but this, despite Father Schuyler's statement that "the meaning of the question is not whether a man personally believes, but to what religion he adheres as a social fact." Even on purely pragmatic grounds, enough people are opposed to the question's inclusion to make us doubt that its results could possibly justify the religious dissension it is capable of arousing.

THE EDITORS.

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THE YOUNG REBELS

WHO CAN remember a time when youth was not being denounced by its elders? The generations seem fated to be strangers to one another. Adam himself must have asked what the world was coming to when his Cain began to grow up. I suppose that fathers ever since have asked the same thing.

In their day bitter denunciation was heaped on the heads of the sheiks and flappers who now occupy the seats of authority. But youth's notorious excesses in the 1920's seem only quaintly ridiculous thirty years later. Thirty years from now the present rock 'n rollers will share the same humiliating fate—a snapshot taken in the 1950's or a clip from an old television show will draw amused smiles. So it goes.

I am willing to accept this. I am willing to accept life. But who can take the long view about the juvenile delinquency we read about today? It is not normal. It is frightening.

I wish I could write knowledgeably and wisely about the youthful rebels who have dominated recent headlines. I wish I had some answers. I wish I could really explain why they act the way they do. But only youth can really understand youth, I am afraid.

The kids themselves know they are a mystery to their elders. No matter what the ads say, you have to be young to feel young and when you are no longer young you are cut off from youth. One's own youth is like a toothache. At the time it is suffered it seems the most unforgettable of experiences. But an hour after it is gone it is almost impossible to recall what it was like to be in pain.

There is a movie that is still around in the smaller houses, "Rebel Without a Cause," which seems to me to have hold of something—it emphasizes a mood rather than a thesis. An analysis of the text would not make much sense. Still it is a favorite of the high-school set. Some of them see it over and over. They say that it expresses how they feel. The restlessness and unspoken terror in the film reflect their own.

The movie is more descriptive than analytical. It pays a slight tribute to the conventional reasons given for youthful rebellion (being unloved and neglected, being baffled by adult drives, etc), but the title establishes its essence. It depicts, it does not explain, rebellion without cause—at least the kind of cause that can be made intelligible in words.

I think of that film every time I read about some new outrage of juvenile delinquency, those senseless, meaningless tragedies that defy logic.

What drives kids to such evil extremes? I have read my share of explanations. I know about family neglect, the psychology of the gang, the feeling of being abandoned. They are all important. We need all the knowledge we can get on the subject. Yet, when you have read them all, there is a sense of frustration. You are still up against senseless malice. You know that if you had an audience made up of all the causeless rebels in the country, you would not know what to tell them. You could only tell them to wait, youth is the hardest time of life. But I am sure they would not believe that. When one is young it seems that things will just get worse and worse.

The sluggings, knifings, street-bopping and actual killings in the headlines involve only a tiny percentage of the nation's youth of course; to most young people such brutality is as abhorrent as it is to the general population. The sickness these rebels-without-a-conscience suffer is something different from the sheer pain of being young.

There is a danger, however, that the two will get confused in young people's minds. Publicity can do it. If ordinary young people, normally rebellious, begin to identify themselves with the street gangs, what we inadequately call delinquency could get to seem almost a normal expression of youthful rebellion. The prospect is frightening.

All the good will in the world will not make youth easy for those who are living through it. Like the infirmities of old age, the insecurities of youth are unavoidable. We provide for old age. Maybe we should start providing for youth. Maybe we should start thinking that helping people get through their tender years is a general community responsibility as well as a family obligation.

I have never been impressed by sermons on juvenile delinquency when I heard them in parishes which supported no youth programs or play facilities. A city which is niggardly about expenditures for youth work should not be surprised when it has to add thousands of new policemen to its rolls. A community which will not build adequate schools where students can get individual attention is not really saving money. A community which tolerates pig-pen housing, racial discrimination and festering slums should know what kind of grim luxury it is permitting itself.

I offer no excuse for the horrors of the youthful gangs. There can be no excuse. But I know that denunciation is not enough. Perhaps we have not even made a respectable start in providing for our youth. Modern life has stripped them of the security found in quieter times and put nothing in its place. Perhaps we all have to pay the price for this, one way or the other.

JOHN COGLEY.

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Peguy As Poet

WALLACE FOWLIE

THE VAST AMOUNT of critical writing in France and outside of France during the past thirty years which has been concerned with assessing and explaining modern French poetry has given no place of importance to Charles Péguy. In fact, it has hardly even mentioned his name. The work of Valéry, for example, who was born two years before Péguy, has elicited a large number of critical and exegetical studies and his place is firmly established in the tradition of modern French poetry founded by Baudelaire. Péguy's poetry has nothing to do with that central tradition. It cannot be approached in the same way because it presents no linguistic and no metaphorical difficulties, and any other approach to a serious study of Péguy as poet has been heretofore somewhat impeded or discouraged by the tenacious and picturesque legends of his life.

Hagiography very early replaced criticism. This was true even during the last years of Péguy's life, between the founding of his publishing business, *Les Cahiers de la Quinzaine,* and his death on the first day of the battle of the Marne. It was largely true for the years during the two World Wars. He was remembered particularly as the patron-poet of peasants and the pilgrim of La Beauce. The numerous biographies have repeated the same anecdotes: the childhood in Orléans, the lycée years in Paris, the shop of the *Cahiers*. Not until the recent study of *Eve* by Albert Béguin, and his earlier work, *La Prière de Péguy,* was there a real critical effort to understand and explain the poet.

The easier task of defining Péguy's position as prose writer has been more or less accomplished. What he represents as a patriot and a Christian and a revolutionary is fairly well known. But his accomplishment as poet has not only been questioned, it has been almost totally neglected. A few fragments of his poetry have become popular: *La Présentation de la Beauce* and the passage beginning *Heureux ceux qui sont morts,* but such popularity has not at all assured Péguy's place among the élite of the French poets. Since the death of Jacques Copeau, who used to give public readings of Péguy, I doubt if the texts of his poems have been used in any comparable way.

André Gide, in his anthology of French poetry, clearly indicates that he does not esteem Péguy as a poet. This would be, I imagine, representative of the viewpoint of the major French critics of poetry. I do not believe that Claudel ever revealed his opinion of Péguy, but Claudel's own poetics would hardly allow him to assign to Péguy a high place. Péguy's ultimate reputation as a poet will doubtless rest on *Eve* and his three *Mysteries* (on *The Charity of Joan of Arc,* on *The Porch of the Mystery of the Second Virtue,* and *The Mystery of the Holy Innocents*). Béguin's book, which is brief, opens up the way to an understanding of *Eve,* but so far there are no studies on the art of the *Mystères*. Prior to Béguin's study of *Eve,* the critics had looked upon the ten thousand alexandrines comprising the work as a return to the traditional line of French poetry—and had pointed out the excessive monotony and repetition of the Péguy alexandrine. Although it was generally acknowledged that Péguy had fashioned an alexandrine that was peculiarly and recognizably his own, he was accused at the same time of having exaggerated its monotony.

In September 1908, Péguy confided to his friend Joseph Lotte that he was becoming a Catholic again. A year previously he had said the same thing to Jacques Maritain but had pleaded for secrecy. On one level, *Eve* is Péguy's literary expression of his return to the Church. It is a kind of vision of human history as well as a poetics. Béguin's book, *L'Eve de Péguy,* treats the work as one of the most important in the tradition of French poetry. He sees in it a structure which no critic had surmised before him. To the objection, made many times, that Péguy himself had forgotten his themes and confused the antecedents of his pronouns: *je, nous, il,* Béguin replies that if several characters seem to speak in succession, there is only one real character, the figure of Christ who is present in all men.

Eve should not be looked upon as a poem about Christianity and its history. It is the poem of Christianity with a circular composition moving from the Incarnation to the Redemption. Béguin discovered that all the other themes center around these two, which appear as a long dialogue carried on between the flesh (Incarnation) and the soul (Redemption), between the Fall, associated with Eve, and the Redemption, associated with Christ. *Eve,* published in 1913,

Mr. Fowlie, who recently edited the *Journals of Jean Cocteau,* is a member of the faculty at Bennington.

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The recent posthumous publication of some of Péguy's writings (*Par ce demi-clair matin*) in which very familiar themes are continued, has confirmed some readers in their belief that Péguy endlessly repeats himself. This is not the case. What is called repetition is actually a deepening of understanding, a widening of theme and perception. Péguy is always moving ahead in his writing, attentive to the demands of his spirit and his mind. After finishing the "cahier" *L'Argent,* he wrote *L'Argent suite.* Whatever theme Péguy chooses to write on, he amplifies to such a degree that all themes are finally incorporated in it.

As soon as Péguy begins writing, he moves instinctively into a domain which he himself has called *temporellement éternel.* This is why André Rousseaux, one of the most penetrating critics and interpreters of Péguy, calls him the "poet of the Incarnation" in his volume *Le Prophète Péguy,* published in 1942. It is not totally surprising that the posthumous publication adds to themes firmly associated with his name, such as a brilliant meditation on the subject of genius during which he refers to Corneille and Pascal, and offers a portrait of the "man of the people," which may in time be looked upon as a self-portrait of Péguy himself.

From England come now two books, one of translation and the other of critical estimate, which will undoubtedly be of service to English and American readers. A volume of translation (*The Mystery of The Holy Innocents and other poems.* Translated by Pansy Pakenham. With an Introduction by Alexander Dru. Harper. $3.) contains notable extracts from *Eve* and most of the long poem, *The Mystery of the Holy Innocents.* Only some of these poems have already appeared in English, in the two volumes translated by Julien Green, *God Speaks* and *Basic Verities.* Because these new translations are faithful to the original French, they seem unusual in English, unlike any recognizable forms of English poetry. Those traits of Péguy's poetry which are the hardest for French readers to accept often seem more exaggerated still in English.

Mr. Alexander Dru, who has written the introduction to the poems translated by Pansy Pakenham, is also the author of the biographical-interpretative study (*Péguy: His Prose and Poetry.* By Alexander Dru. Harper. $2.50.). This volume, avowedly an introduction to the French writer, reviews many of the events of Péguy's life and stresses both the Socialist and Catholic aspects of his thought. The brevity of the book does not allow Mr. Dru to substantiate fully the claims he makes for the genius of Péguy. These claims are similar to those of André Rousseaux and Albert Béguin, who believe that in such work as *Eve* and the *Mystères,* Péguy has created works of poetry on the entire climate of Christianity and on the Christian spiritual life.

Only the mere beginnings of Péguy's justification as poet have been written. If there is to be a future exegete to continue the analysis of Béguin's study of *Eve,* he will have to be a combination of aesthetician, fully aware of the ambitions and achievements of modern poetry, and theologian, able to discover how poetry was the instrument given to Péguy to reach the love of God. His poetry will have to be studied, I think, as the act itself of conversion rather than as a testimonial to his conversion. The exceptional length of his poems will be understood and accepted only when we are able to follow the slow analysis of Péguy's feelings concerning the unity of all things created, the unity of each human being, and the presence of God everywhere.

Everything Moves, But Nothing Is Alive

ON THE ROAD. By Jack Kerouac. Viking. $3.95.

By THOMAS F. CURLEY

IT IS about a hundred years now since Whitman wrote his *Song of the Open Road.*

> Afoot and lighthearted I take
> to the open road,
> Healthy, free, the world before
> me
> The long brown path before
> me leading wherever I choose

America has more roads than ever but they are not brown paths and one does not travel them on foot. Compare the first sentences of Kerouac's book with Whitman's.

> I first met Dean not long after my wife and I split up. I had just gotten over a serious illness that I won't bother to talk about except that it had something to do with the miserably weary split-up and my feeling that everything was dead. With the coming of Dean Moriarty began the part of my life you could call my life on the road.

Off we go. Since he belongs to the beat generation, the narrator, Sal Paradise by name, is not lighthearted; he is out for kicks, out to dig everything under the tutelage of the hero, Dean Moriarty, a beat saint, a Major Hoople hipster (Dean talking, "Hmm, ah, yes, excellent, splendid, harrumph, egad!") who "know about time." *On The Road* is a mirror of the American roadway, a representation of our obsession with time and with movement, a song of our restless soul. It reminds one of Celine, yes, but also of Whitman sounding his barbaric yawp that spanned a conti-

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nent and of a little-known book by Wyndham Lewis, *America and Cosmic Man.*

Lewis wrote that the America of the atomic era was not a place but a time. Kerouac has imagined this. That, I think, explains *On The Road's* lack of plot. To plot, to impose on events the order of beginning, middle and end, is to falsify. In Kerouac's vision, man does not control time, time controls man. At the beginning of one of the many trips, Paradise comments "We were all delighted, we all realized we were leaving confusion and nonsense behind and performing our one and noble function of the time, *move.*" This is not mere youthfulness; it is an acute perception of the power of time accompanied by an equally acute recognition of an entire culture's doubt that time is rooted in eternity. The normal man gets dizzy trying to imagine such a world; he needs security and standards outside of or transcending time. Only Dean Moriarty and a few others know time, know that man and all his works are by-products of process.

Reason is the formal principle of human vitality. But in Kerouac's vision, reason itself is subservient to time. Thus all our certainties, moral, scientific and metaphysical, become the slaves of process. Everything moves, but nothing is alive. That is why the people in *On The Road* drink and eat, fornicate, marry, divorce and dance in a chaos of mechanical ecstasies; they remind you of the man with the rope around his neck in *Waiting for Godot.* Of all of them, however, only Dean Moriarty fully and consciously knows time and thus abandons himself completely to the pendulum of impulse.

The narrator, Sal Paradise, does not. That's why he is human and Dean is a monster. It is Paradise, therefore, who enters into the one meaningful human relationship in the novel.

Quite early in the book, Paradise is alone on a bus going from San Francisco to Los Angeles. He meets a Mexican girl, Terry, who has just left her husband and baby. (One must remember that traditional morality is not a norm in *On The Road.*) They strike up a conversation, go to L.A. together and get a room. But unlike other such acts in the book, this adultery is not casual; it develops into a genuine love affair. First they wander about L.A. trying to find money for their "kicks" and for bus fare to New York. Then they go back North where Terry picks up her little boy. The three live together. Sal Paradise finds work as a cotton picker at a dollar and a half a day and they manage not to starve. But fall comes on; it gets cold and the going gets rough.

> "Go back to your family," I said. "For God's sake, you can't be batting around tents with a baby like Johnny; the poor little tyke is cold."

But concern for the child is only an excuse, for a few lines later Paradise writes, "I could feel the pull of my own life calling me. I shot my aunt a penny postcard across the land and asked for another fifty." He does not tell Terry about the postcard or the fifty dollars. When, shortly after that, they part, there is as little said as there is felt. Paradise thinks to himself that love is a duel and returns to his wanderings.

I think Kerouac's handling of this episode is the book's major flaw. The episode itself is one of the best parts of the book but when it is over Paradise goes zooming across the land again quite as if he had never met and loved Terry. Not long after this affair Paradise tells Dean Moriarty that he is tired of jumping around, that he wants to marry a girl so that he can rest his soul with her. Dean, of course, does not take him seriously, and neither can the reader. He had that girl and he left her. Throughout the remainder of the book, Paradise remembers Terry only once. He is in Denver, alone, "at lilac evening," feeling bad and wishing he was someone else. "I wished I were a Denver Mexican, or even a poor overworked Jap, anything but what I was so drearily, a 'whiteman,' disillusioned. All my life I'd had white ambitions; that was why I'd abandoned a good woman like Terry in the San Joaquin Valley."

It won't do. If Paradise had thought, it got cold and I got tired and I wanted to finish that book I was writing without the burden of a Mexican girl and her son, that would have been honest. To blame his treachery on the color of his skin or the culture he inherited is a bit thick. But Kerouac's bravura style pulls him through more than one ticklish situation. Indeed he is a natural writer, equalled, among the younger American novelists I've read, only by the Saul Bellows of *Augie March* and the William Styron of *The Long March.* But style is not enough; it does not hide forever the hollowness of the narrator's pathos and his ultimate lack of seriousness. At times, one suspects that Kerouac is using his gift for hyperbole to burlesque his narrator's feverish emotions. Words like "God," "holy," "soul," "saint," and "love," are thrown around almost as if the people meant them. They don't, they can't. All that Paradise has, all that any of the

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any other people in *On The Road* ave (always excepting Dean Mori- ty) are exacerbated instincts, a enzied need for love and order ithout the strength or the faith to ake the love that would create the rder.

This is an exciting book to read; meets head-on all the difficulties hich confront the novelist today nd surmounts them. It provokes dmiration as well as disagreement. he episode of Sal Paradise and erry shows that Kerouac can nagine a genuine human love, but e shut it off too abruptly. Yeats, vho knew as well as anyone all the ignominy of flesh and bone," could ounter that ignominy with:

And when through all the town there ran
The servants of your enemy,
A woman and a man,
Unless the Holy Writings lie,
Hurried through the smooth and rough
And through the fertile and waste,
Protecting, till the danger past,
With human love.

An Authentic Patriot

PATRICK HENRY: PATRIOT IN THE MAKING. By Robert Douthat Meade. Lippincott. $7.50.

By JOHN COURNOS

WHAT DO WE, any of us, know of Patrick Henry? In schools we were taught that on two occasions he spoke memorable words. First, at twenty-nine, in his famous Stamp Act Speech of 1665 before the Virginia House of Burgesses, he said, "Tarquin and Caesar had each his Brutus, Charles the First his Cromwell, and George the Third—" The pause which followed was filled with cries of "Treason!", until the orator, with deliberate emphasis, ended with the words, "may profit by their example." He was thus, in Mr. Meade's words, barely "skirting the edge of treason," and treason in those days meant being sent to London and the gibbet. The second, the epochal "Give me liberty" speech, delivered ten years later, caused Lord Dunmore, Governor of Virginia, to issue a proclamation denouncing Patrick Henry as a traitor, but could not catch him, Henry having already joined up with a group of armed "rebels."

But these great speeches are only two highlights of a career distinguished throughout by actions consistent with the heroic tenor of his words. The man, of whom Thomas Jefferson said that "he appeared to me to speak as Homer wrote," was the author of endless acts of courage. Mr. Meade's book provides ample testimony of his integrity, character, humanity, of his brave decisions in crises. And this is only the first of two volumes: its record carries Henry's life only up to 1775, and he lived till 1799.

One of eleven children, tutored by his father, Patrick had not been born with a silver spoon in his mouth. He rose the hard way. Marrying young, he first tried running a store—unsuccessfully. Then he studied law and became a full-

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fledged lawyer at twenty-four, a a very successful one. At twent seven he first revealed his brillian as a lawyer and his power as orator when he appeared as cou sel for the defendants in the ca known as the Parson's Cause.

The situation in Virginia d veloped into a Tory-Liberal conflic and Henry's influence grew with t multiplication of the gross stupic ties committed by George III a his advisers. His Stamp Act resol tions, passed in spite of strong o position in the House of Burgesse traveled Northward and created powerful impression in Philadelphi New York and, above all, Ne England. Already he had the ac miration and approval of Jefferso and Washington, and later, at th Continental Congress in Philade phia in 1774, he gained the ad herence of John Adams—all thre destined to be Presidents. Jefferso was to express wonder as to ho they could have done without hin in the great Colonial crisis, an held that Henry "was far above al in maintaining the spirit of the rev olution." At the Congress Henr saw eye to eye with John Adams and when the latter read a pape by Major Joseph Hawley of Massachusetts criticizing the arbitrary actions of the British Parliament against the Colonies and containing the words "We must fight," Patrick Henry vehemently declared, "I am of that man's mind."

More significant was Henry's eloquent pronouncement, made on the same occasion, that: "The distinctions between Virginians, Pennsylvanians, New Yorkers, and New Englanders, are no more. I am not a Virginian, but an American."

Not even the tragedy of his wife's going insane, nor his wish to retire to his farm, could move this man from what he held to be his responsibility and his duty. Incidentally, with Jefferson he had already foreseen the future conflict looming over slavery, which he deplored.

If ever there was an authentic patriot it was Patrick Henry, and this is the story of his development as one. We await the sequel to Mr. Meade's praiseworthy achievement in this first volume.

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Besting a Sad Satan

HE THING DESIRED. By Lalage ılvertaft. Viking. $3.50.

By PATRICIA DONEGAN

THE TWISTING OF LOVE into tensile strengths and the dis-›very of reality in love is the story ·alage Pulvertaft tells so brilliantly ı *The Thing Desired.* It is a con-·apuntal kind of novel, a balancing f hesitant, tenderer characters gainst the domination of a power-ıl and destructive man. It is beauti-ılly orchestrated and constructed, ıe characters are well-realized and ıteresting, and the author very well eserves to be included in the best f the younger English novelists.

Adam Chard, a middle-aged vriter of scholarly leanings, falls in ›ve with Caroline Arnold, a bright, ensitive and extremely self-pos-essed young teacher who is bored vith her job and feels that the man he loves has rejected her. Adam ıeeds love to feed his ego, and is ›ventually always disappointed, be-ause his destructive nature eventu-ılly destroys the object of his love. He has driven his wife into a mental institution, and his school-age daughter is withdrawn, lonely and increasingly unable to cope with herself or anyone else. Even Caro-line's bright impudence is sobered and saddened by the impact of Adam's personality, and it is only when he proposes the final destruc-tive act of love and life itself that the girl breaks away and the sad Satan is bested.

Miss Pulvertaft does not start her action immediately, but she gets away with this because of the ex-treme interest her characters have. She introduces them almost themati-cally—a chapter for each one, al-most an individual vignette, and it is not until she has fully acquainted us with them that she begins to in-terweave their destinies. When she does, however, she writes with great compactness and economy. Her characters, no matter how interest-ing in isolation, no matter how peripheral, are parts of the total structure, and, when they reveal themselves, they reveal other per-sons in the story as well.

The author also has a talent for relating the character to the en-vironment in mood-invoking fash-ion. We feel about the setting and at the same time learn something of the character as he feels about it. For instance, Hugh Delacott, the young architect whom Caroline loves, is subjected to peripatetic changes of mood. As he rides a London bus, looking at the "Green Park from the top of the bus, the man-made hills seemed to ripple into reality, as if a Chinese painting had suddenly started into move-ment, and the light green leaves against the soot-black trunks had a Chinese quality in their coloring." Contrast this with the terrible dis-illusion of the following paragraph, when Hugh's mood had changed. "Everything looked unreal, distant; the faces of people in the crowd were made of grey pliable rubber, through which their eyes and teeth shone like the exposed bone; in queues, in lolling bus-loads, in bat-talions of corporate movement, they battled time and matter, struggling without purpose, without contact, alive only because they were not dead."

Each character, no matter how unimportant, is constructed with care and subtlety. We follow with tremendous interest the growth of each one, and this is what makes the book gripping. It is important that the characters grow, because it is in their growth that the relation-ship with the dominant figure is broken. Julia, Adam's wife, Sarah, the child, and finally Caroline, break away from the destroying force, and in doing so accomplish a resurrection, a triumph of love over the decay of hate eating into itself.

REVIEWERS

Thomas F. Curley, a New York novelist and critic, is a regular reviewer.

John Cournos is a well-known critic and anthologist of Americana.

Patricia Donegan reviews books regularly for The Commonweal and other magazines.

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DOLLARS AND CENTS SAVING on steel parts production can often be attributed to selection of the right steel for the job. Republic further assists manufacturers by having field metallurgists who advise on proper processing, handling, or fabrication methods to achieve best results. These field metallurgists, working closely with mill and laboratory metallurgists, comprise Republic's unique 3-D Metallurgical Service.

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